

human hearts as to lead them to Christ, and that for weary, discouraged Christians there was nothing equal to the words inspired by God. It is a pity that he did not, at the beginning of his ministry, give his people none but straight gospel sermons. The years which he spent in giving literary productions were largely lost; or, if he did not spend whole years in that way, he certainly wasted a good many Sabbaths. The best sermons are those which so present Christ to sinners as to make them feel that he is their Savior, and at the same time Christians are fed and refreshed

LOVE, THE GREATEST. 1 Cor. 13:13

L. A. HAZLETT

(Notes from a recent sermon.)

No doubt, many that are present here tonight, know this chapter by heart. Would it were emblazoned in letters of living gold upon the hearts of every believer in Christ Jesus,

If I were to tell you to read and meditate prayerfully upon one single chapter of the Bible, I would make no mistake if I should direct you to 1 Cor. 13.

Nothing surpasses in sublimity of thought and far-reaching influence than that of love. Love begins with the infant in its mother's arms and bridges over the chasm of death, over into the paradise of God, there to be the song of the angelic choir, caught up by the redeemed of God, who have washed their robes and made them white in the blood of the Lamb. If love is to be the never ending song in the glory world, how important and essential is it for you and me to at least *hum* this beautiful song here below. All else fail—prophecies fail—tongues, they shall cease:—knowledge, it shall vanish away. Love never faileth. * * * Three of Christ's apostles, Peter, the man of humility, Paul, the mighty man of faith, and John, the beloved of all three agree that the greatest is love, the highest of Christian graces.

Some one has well said that the greatest thing in the universe is mind. The greatest thing in mind is love. Without it I am become as sounding brass—without it, I am nothing. Hearts are asking, the world is asking, "We would see Jesus." It ought to be possible to say, "Look at his body." Christ's body, and every part of it, should express Him. There are, happily, Christian men and women in whom every one, who comes in contact with them, feels he has come into close contact with, has seen, Christ. Would it were so, in every congregation and in every professed follower, of the meek and lowly Nazarene. The apostle in this chapter enumerates some things love does not do as well as some things love does do or prompts us to do. Envieth not. One of the last things to die is envy. Not puffed up. Does not be-

have itself unseemly, etc., easily understood by any.

Love is self-sacrificing and self-denying. "Father forgive them, they know not what they do." Rejoiceth in the truth. Imitates God. "Be ye imitators of me, even as I also am of Christ." Love cares more for principle than she does of the applause of man, gladly dies to rise again in new lustre and brilliancy. Give us more of that love that thinketh no evil, beareth all things, believeth all things, hopeth all things, endureth all things. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. And now abideth faith, hope, love, these three: but the greatest of these is love.

Nappanee, Ind.

THE LORD'S SUPPER

G. W. RENCH

Our next question is, *Was the last supper of our Lord the Jews' Passover?* If it was we should not keep it however clear it may be that Jesus and his disciples celebrated it. Those who oppose the eating of a supper by the Christians use this argument against them more than any other. They soon admit the fact that Jesus and the apostles did eat a meal together, but to break down the force of their example and the origin of the institution they say it was the Jewish Passover. If it was we are wrong in our faith and practice and should abandon this Jewish custom.

Neither do I believe with many of my brethren that Jesus himself called this last supper the Passover. To avoid the dilemma that the words "and they made ready the passover" seem to place them in they try to be on both sides of the question at the same time—a feat that has always been difficult of execution, even by experts. They forget to permit the facts concerning this institution to interpret the language of Christ and the apostles. If you have not a few fixed facts in your mind concerning the Passover, of course, you can not read Matt. 26, Mark 14, Luke 22 and John 13 and 18 without becoming confused. I must digress enough to say that if some people who would rather follow Dowie than Paul would keep before their minds certain facts they would not teach nor believe the lie that there is no need of any one dying, when the Word says, "it is appointed unto men once to die." Heal everybody you can *but teach the truth!* If some of our advocates of foreign missions for the Brethren church would keep in their minds certain facts they would season their arguments with more

common sense, or go now to the foreign field themselves and thus prove to a multitude of so-called formal followers of God that the facts underlying mission work are all lies.

If Christ said that the meal he ate with his apostles was the Passover, that settles it with me. I have read not a little and heard much about a Christian Passover, but I have found but one either in the Bible or history and that the Jews' Passover. I have read books that proved as clear as could be that the last supper could not have been the Passover of the Jews, and yet admit in another chapter that both Jesus and the apostles called it such, and so it was a kind of passover. Well, I am not so much delighted in building a nice house and then in kicking it down by making such admissions.

We are ready to affirm that the supper that Jesus and his apostles ate in that upper chamber in Jerusalem was not the Jewish Passover, that neither Jesus nor the apostles called it such, or even intimated that it was a Passover of any kind. There was a service approaching that they did call the Passover, repeatedly, and for which Peter and John were sent ahead to begin the preparations, but before they reached the time the Savior was crucified and the apostles scattered. They ate one supper but talked about another that was to come the following night. I don't know why so many apply their conversation about the Passover to the meal which they ate. There is no warrant for doing so, I am sure.

My first argument in support of the above proposition is drawn from the practice of the apostolic church. As we have already shown in another paper, that the early church observed a supper, called the Lord's Supper by Paul, and by Peter, "feast of charity," will admit of no doubt. Scholars, commentators, and historians admit the fact without surprise or question. Was it the Jewish Passover the early church was keeping? As clearly as Paul understood the difference between the old covenant and the new, and the extreme care he took to set the church right concerning the observance of rites under the old covenant, do you think he taught them to go on observing the Passover? Of course not. Paul knew the difference between the law and the gospel, a lesson that thousands of his followers have not learned yet. In referring to the last supper of the Lord he calls it the Lord's Supper. The very fact that Paul points back to the feast in that upper room in Jerusalem in teaching them about the proper observance of the Supper is overwhelming evidence that this Supper was not the Jews' Passover. Paul and the early church either observed the Passover, or the meal Christ ate was not the Passover